

# THE RECORDER.

WEDNESDAY AFTERNOON, JULY 24, 1816.

VOL. I.

## ious Miscellany.

THE RECORDER.

### AL SKETCH OF THE ORDER OF JESUITS.

[Extracted from page 113.]

The discovery of the "Secreta Monita" of the order, within a late period, has furnished the world with these last in digest. This Book was found at one of their colleges, at Paderborn, Westphalia; and awaked anew the attention and indignation of all Europe.—It contained the whole system of Jesuitism—most ingenious theory of iniquity. It had never been known to any but a few of the first rank in the fraternity. Its author and its possessors were well aware of the consequences of its discovery, and therefore prefaced it with a solemn injunction that in case of a discovery, it should be denied as ever belonging to them.—But the falsehood was useless as well as foolish, for the world was filled with proofs, and a complete development of the hidden iniquity of the order was the consequence. A "Brief account of the Jesuits," lately published in London, furnishes a sketch of the principles and rules contained in the book, from which a short extract only can be made here,\* and which is a specimen of the whole.

The object of the order is stated to be, not to separate its members from the world, according to the custom of other monastic orders, but to "make them masters of it;" and in direct tendency to its accomplishment, are the following precepts—"Princes and distinguished persons must by all means be so managed that they may gain their ear, which will easily secure their hearts; so that all persons will become dependent upon them, and opposition be prevented.—Since ecclesiastics secure the greatest favor by winking at the vices of the great, as in the case of incestuous marriages, &c. such persons must be led to hope that through their aid, a dispensation may be obtained from the Pope, which he will no doubt readily grant.—It will further their object, if the members insinuate themselves into foreign embassies, but especially those of the Pope. Favor must, above all, be obtained with the dependants and domestics of princes and noblemen, who, by presents and offices of piety, may be so far biased as to impart intelligence of the inclinations and intentions of their employers. The marriages of the houses of Austria, Bourbon, and Poland, having benefited the society, similar alliances must be formed with the like object. Princesses and females of rank may be gained by women of their bed chambers, who must, therefore, be particularly addressed, whereby there will be no secrets concealed from their members. Their confessors must allow greater latitude than those of other orders, that their penitents, being allured by such freedom, may relinquish others, and depend entirely on their direction and advice. Prelates must be engaged to employ the Jesuits both for confessors and advisers. Care must be taken, when princes or prelates found either colleges or parish churches, that the society always have the right of presenting, and that the superior of the Jesuits, for the time being, be appointed to the cure, so that the whole government of that church and its parishes may become dependent on the society.—Wherever the governors of academies thwart their designs, or the Catholics or heretics oppose their foundations, they must endeavor to secure the principal pulpits. Their members in directing the great, must seem to have nothing in view but God's glory, and not immediately, but by degrees, interfere in political and secular matters, solemnly affirming that the administration of public affairs is what they engage in with reluctance, and only as compelled by a sense of duty. In order to induce rich widows to be liberal to the society, they must be provided with confessors who may urge their remaining unmarried, assuring them that they will thereby infallibly secure their salvation, and effectually escape the pains of purgatory. That the widow may dispose of her property to the society, she must be told of those who have devoted themselves to the service of God, and be led to expect canonization from the court of Rome.—Confessors must also inquire of their penitents, what family, relations, friends and estates they possess, and what they have in expectancy, as also their intentions, which they must endeavor to mould in favor of the society. Such persons as make a scruple of acquiring riches for the society, must be dismissed; and if they appeal to the provincials they must not be heard, but pressed with the statute which commands obedience from all. Such as retain a love for other orders, for the poor, or their relations, must be dismissed, since they are likely to prove of little service. All before admission must be prevailed upon to subscribe and make an oath, that they will never directly or indirectly either write or speak any thing to the disadvantage of the order; and the superiors must keep an account in writing of the sins, failings, and vices which they formerly confessed, to be used against them if occasion may require, in order to prevent their future advancement in life; and noblemen and

prelates, with whom they may have credit, must be prevailed upon to deny them protection. All must be caressed who are distinguished either for their talents, rank or wealth, especially if they have friends attached to the society or possessed of power; such must be sent to Rome or some celebrated university for study; but if they prefer the provinces, the professors must inveigle them into a surrender of their effects to the society, and the superiors must shew a particular regard to such as have allure any promising youths into the society. The preceptors must not chastise, or keep in subjection young men of good genius, agreeable persons and noble families, like their other pupils; they must be won by presents, and the indulgence of liberties peculiar to their age; but on other occasions, especially in exhortations, they must be terrified with the threats of eternal punishment, unless they obey the heavenly invitation of joining the society. If any member expects a bishopric or other dignity, he must take an additional vow always to think and speak honorably of the society; never to have a confessor who is not a Jesuit; nor determine any affair of moment without first consulting the society. The society will contribute much to its own advantage by fomenting and heightening (but with caution and secrecy) the animosities that arise among princes and great men, in order that they may weaken each other."

Such were the principles of action adopted by men who called themselves the followers of Jesus, and professed to lead men in the way of salvation. The destructive influence of them has been felt and feared, and has led monarchs, senators, statesmen, and divines, of every religion, to give sentence against Jesuitism as the common enemy of the nations—Regal and popular power has often been employed for their suppression and expulsion. They were banished from France in 1549—from England in 1584, and again in 1604—from Portugal in 1759—from Denmark and Bohemia in 1766—from Spain, Venice and Genoa in 1767—from Naples and Parma in 1768; and suppressed and totally abolished by Pope Clement XIV in 1773.

Of the monsters who in ages past have made the world to weep, it can be said they *lived*, of these it must still be said, they *live*. Vice cannot be driven from the world by the edicts of thrones or senates—neither can this foul spirit of Jesuitism.

The Emperor Paul, who has been strangely buried with the appellations wise & amiable, revived the order in 1801. Ferdinand of Sardinia, seconded him in 1804. But the Pope was not satisfied with this, nor were the Jesuits contented with partial reestablishment of their order, and in 1814 his holiness issued the bull abrogating the abolition by Pope Clement, and again incorporating them, under his authority. He declared null and void, all the edicts of abolition or expulsion which ever had been, or ever should be issued, and denounced the vengeance of Almighty God and the holy Apostles upon any who should have the temerity to oppose this decision. After making a great parade about his zeal for God and the Church, he made choice of the Jesuits as his assistants, saying, that, "at a time when the bark of St. Peter is tossed by continual tempests, he should deem himself guilty of a crime, if he should refuse to employ those vigorous and experienced rowers who have now once more volunteered their services."

We know what has been the genius and character of Jesuitism. If the same mutinous disposition which it always has manifested, is again to come into exercise, the world may again feel its effects, and these "experienced rowers" will probably reward his holiness for the honor conferred upon them, by taking upon themselves the management both of the "bark of St. Peter," and of the Pope, its nominal commander.

### Interesting Account of Efforts to introduce Christianity into New Zealand.

[Continued from page 113.]

On Sunday morning, June 19th, I read upon deck the Prayers of the Church.—The weather was fine, and several canoes with natives in them were by the side of the vessel. Two or three Chiefs were also with us. The behavior of the natives during Divine Service was very decent and commendable. It was a new thing with them to see our way of worship, and to hear of a day of rest from labor. The Union Jack was hoisted on board the Active, and Terra displayed his colors in honor of the day. Soon after Divine Service was over the natives left the vessel.

In the afternoon we visited the Kapitghee, a place belonging to Whetohoe. The natives were friendly indeed. To us the interview with the men, women, and children was highly gratifying. I distributed several religious Tracts among the natives, in order to give them some idea of books: to have witnessed the eagerness and delight with which

they all received them would have excited fervent desires in a true Christian in behalf of a people whom Satan has so long held in captivity. This people never had within their reach the means of instruction. Sunk as they are in human wretchedness and misery, no voice have they yet heard proclaiming the amazing love of God through a Crucified Saviour—that voice which alone can charm the ear and console the heart of man!

On Sunday, July 3d, at a very early hour, some natives brought to the vessel several spars, which they had procured the preceding week, and offered to barter them with us. This gave us another opportunity of reminding them of the Lord's Day: they cheerfully conveyed the timber to the shore, where it remained until the Monday morning. The Chiefs Shunghee and Whetohoe attended while I read the Prayers of the Church; and their behavior was, as usual, strictly proper.

Whilst these things were going on, Duaterra and a party of friends were actively employed in cutting Koradree (or flax in its growing state) on the other side of the Bay. They conveyed several boat-loads to a convenient place, which was at a short distance from a part of the Bay where there was good anchorage for the vessel.

July 5, 1814—I attended the mourning ceremony for Totoro, a man who had died on the 3d. The corpse was neatly wrapped up in the clothing which had been worn by the deceased. The feet, instead of being stretched out, as is customary in England, were "gathered up" in such a manner by his sides that I could not discern them. I heard the bitter lamentations of the women, and the Funeral Song or Ode of the men. I witnessed a mock fight as a part of the ceremony; and the whole party, consisting of two or three hundred, feasting upon sweet potatoes by way of conclusion.—The women, who were six in number, cut their faces, breasts, and arms with sharp shells, until they were covered with blood.

July 11.—I went to Terra's residence, to take leave of my friends. To Terra, Ahourakkee, Whetohoe, and Kiterra, I gave an invitation to accompany me to Port Jackson; but they all declined accepting it.

July 12, 1814.—Terra, Tupee, Whetohoe, and Ahourakkee, seeing the Active in a state of preparation to depart, came to bid us farewell. They breakfasted with us in the cabin, and attended Mr. Hall and myself in our morning worship. They quietly kneeled down, whilst we were in prayer; not offering to stir until we had done. May the petitions which they heard, but did not understand, be accepted by the Most High! May we bless our endeavors to acquire such a knowledge of their language as will enable us to publish the glad tidings of the Gospel, and to direct the attention of these poor benighted heathens to that Saviour, who alone can enlighten their darkness by His Holy Spirit, and by His precious blood redeem their souls; O blessed Lord, fulfil thy gracious promise, that all nations which thou hast made shall come and worship before thee, and glorify thy Name!

From Kororabrekkha the Active was brought to a river on the Tippoonah side of the Bay of Islands.

Sunday, July 17th, I read the Prayers of the Church. Duaterra, Shunghee and some other natives, were present. The wife of Shunghee, five children, and some friends, came to the vessel on a visit to Shunghee, who had remained on board from the time of his introduction. I had some time before told Shunghee that I wished to see Depero and Duingho, his two little boys: they were, therefore, permitted to remain on board with their father. His wife and the rest of the family settled themselves on the shore, at a short distance from the vessel.

July 22.—The Capt. signified his intention to quit the Bay. Many natives came to the vessel for the purpose of bidding farewell to Shunghee, Duaterra, Tenhannah, and Ponahhoo, who had embarked for New South Wales. The women, especially the wife of Shunghee, and Dayhoo the wife of Duaterra, wept very much.

In the evening two Brothers of Toi, who were arrived at the Bay of Islands from a distant part of New-Zealand (where they had been some months on a trading voyage) just in time to see their relation previous to his departure, came on board. The interview was very affecting. They embraced each other, and wept aloud for a considerable time.

July 25.—The Active set sail for Port Jackson. Shunghee now consented that Depero, his eldest son, who is about eight years of age, should embark with us.—Kurrokurro, the brother of Toi, was also received on board. Kurrokurro is a Chief: his residence is at Pahroa, on the south side of the Bay of Islands.

About one o'clock I had a most providential escape from imminent danger.—The vessel was under way. I had inadvertently seated myself on the top of a closet raised above deck, in order to speak to some natives who were in a canoe at

the stern. On bringing the main boom from the starboard to the larboard side, I was struck by it, and forced overboard. I never had attempted to swim, and could, therefore, assist myself very little; but the natives in the canoe observing me fall, came with all possible haste, and rescued me from a watery grave. My left leg was severely bruised between the boom and the closet, but not broken.—This fresh instance of Divine Care and Goodness I desire to record with humble gratitude. My life has been preserved through the kind instrumentality of the people of New-Zealand. I pray that the remainder of my life may be spent in humble endeavors to promote the glory of God and the knowledge of his salvation among a people who have been so ready to serve me.

July 26.—Shunghee, Kurrokurro, Depero, and Ponahhoo, amused themselves by attempting to learn the alphabet.—Shunghee was so much delighted, that he said he should continue to learn it daily. I had some cards of letters and monosyllables by me, such as are used by the lower classes in Dr. Bell's schools.—I proposed to give each of the Natives one fish-hook for every page they should learn correctly, upon my arrival in New South Wales. They expressed the greatest satisfaction, and my little pupil Depero seemed transported with the idea of possessing some riches, which he should have to shew his mother and his uncle Kangroha, upon his return to his native land.

On Monday, August 22, the Active came to anchor at Port Jackson.

(To be Continued.)

### ADDRESS FROM A NATIVE OF INDIA.

[The following Address was written by a Lady, a native of India. It is addressed "to the Daughters of Great-Britain," but will apply equally well to both sides the Atlantic.]

To the fair Daughters of the Kingdom of Great Britain, who are living in a Land of Liberty and Light, freed from the Power of Human Tyranny, and loosed from those Chains whereby Satan binds such as are sitting in the Regions of the Shade of Death.

As I have heard say, that "the fatness of the earth is yours," I pray that the "dew of heaven" may so also sprinkle upon you, even the blessed Holy Spirit, as to cause, "that ye shall neither be barren nor unfruitful," but produce a abundance of blossoms, "which may be to the praise of God!"

I pray you to pardon this unworthy one for bringing herself into your notice; but, seeing God is the father of us all, I am bold to trouble you as a Sister, though a Native of the East, in behalf of my Countrywomen.

It has often been a matter of wonder to me, that whereas many of your Men of God have come to our part of the earth, bringing "the glad tidings" with them, and have been made the means "of turning numbers from darkness to light, and from the power of Satan unto God," I have not heard of any of you having taken compassion upon your poor sable sisters. Now if your men taught you, as the Easterns do their wives, that ye have no souls, it would not be surprising, that ye should not think of helping to save those of your fellow-kind: but I am told, your husbands are more generous; yea, and let you learn even as they are taught! Oh, my fair Sisters, and do ye know the value of your immortal part, and what it cost to redeem it? and will ye not make known this savour of life unto those who are perishing "for lack of knowledge!" Consider Him, who regarded not his life unto death for your sakes; and deny yourselves somewhat for the good of others. Hear your Lord's own words: "This is my commandment, that ye love one another as I have loved you." And what is there that ye can give up, which shall not be rewarded unto you sevenfold?

Your Redeemer himself saith, "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting!" and, "They that be wise shall shine as the brightness of the firmament, and they that turn many unto righteousness, as the stars for ever and ever."

Perhaps you will ask, "Cannot your Women benefit by the same means that your men do?" Alas! ye are ignorant of their ways. No woman of modesty may be seen from behind her Purdah, far less enter a public assembly. How then can she hear the preached word? Ye may again observe: "Cannot the converted Husband instruct the unfeeling Wife?" True, he may; but, from being only a learner himself, he cannot be expected to explain things so well as ye might, who have been brought up from your infancy "in the nurture and admonition of the Lord."

The way in which ye might do good would be, to visit the wives of the converts in their own apartments, (for they

\* A quilted hanging, let down before the door of the female apartments.

admit females of all nations,) and they, seeing your holy conduct, as well as hearing your good words, may be won to embrace the Gospel. Then they will let you educate their daughters, who will be enabled to search the Scriptures for themselves; and ye may also inform them in useful arts, as needle-work, &c.; whereby they will acquire habits of industry; and, no doubt, when the men find their women are no longer vain and self-indulgent, but active, and having a holy principle to keep them from evil and direct them to good, they will grant them more liberty; and so they will enjoy the comforts of this life as well as the hope of glory hereafter, and be enabled to do good to one another, by having the means of freer intercourse. Thus may ye become the instrument of delivering your sable sisters from slavery, as well as rescuing them from the bondage of Satan for ever!

Think how ye should choose to be always shut up in one or two rooms, and Humanity will make you desirous to liberate your poor Sisters! But consider how much more dreadful it must be to be shut up in "the blackness of darkness" for ever, and Christianity must make you seek after the salvation of your kind! "The liberal deviseth liberal things; and by liberal things shall he stand;" but "Rise up ye women that are at ease; be troubled, ye careless ones."

Let me, also, with humility, remind you, that "to him that knoweth to do good, and doeth it not, to him it is sin." And oh, never let it be said, that any of you hindered your husbands from entering this vineyard of your Lord: rather be ye excitors of them to labor in it, seeing ye have such opportunities of working with them for God. And may the Lord the Spirit bless and direct you, shew you the way wherein you should go, and enable you to walk therein!

Ye may ask, "If all this be so, how came you to the knowledge of the one only Saviour?"—I reply, the God of Mercy caused, that, though a Native of the East, Christians were the parents of INDIANA.

Omedpoor, or the City of Hope, Dec. 1814.

#### MITE SOCIETIES IN NEWARK.

From the Newark, (N. J.) *Sentinel*.

The second quarterly Circular of the Prudential Committee of the American Board of Commissioners for Foreign Missions, was read by the Rev. Dr. RICHARDS to his Congregation on the first Sabbath in June; in consequence of the information therein contained, and the appeal to Christian benevolence therein made, two Societies were immediately formed in the town of Newark, whose object is to raise funds for the education of heathen children in India:—A "MITE," and a "FEMALE MITE SOCIETY." The latter, which was first set on foot, consists of about 220 members, embracing children and youth of every age, who contribute from half a cent to a cent a week, as their circumstances will allow. In the former, about 180 members, like the other, from infancy to maturer years, have already associated. Both of these Societies are flatteringly increasing in numbers; and persons of more advanced age, are contributing to their funds.

From these small droppings some hundreds of dollars will be collected every year in this town, which will be sufficient to educate, and instruct in the knowledge of the Scriptures at least a hundred heathen children, who for want of this instruction, are growing up in the destructive ignorance, and horrid idolatry of their fathers.

Nothing could be more gratifying to Christian feeling, than to behold parents leading forward their offspring to become subscribers in these Societies, and to have their little names enrolled among the benefactors of the heathen.

To aid the funds of these institutions important and very liberal donations have already been made, and every hope given that they will receive an extended and permanent patronage.

In the hope of inducing the young and the old in other places, wherein the knowledge of these facts shall reach, to follow an example so beautiful, so laudable, and so interesting, the following extracts from the Circular are presented, as also a copy of the constitution of one of the Mite Societies.

Excused by emotions of sympathy and sorrow for the poor heathen, SIX HUNDRED MILLIONS of whom are groping their cheerless way in the midnight darkness of ignorance and superstition, and through the most horrid and disgusting idolatry, are hourly sinking into the pit of never ending despair—the mites have associated to cast their mite into the treasury of God, with a view to contribute in some degree towards rescuing the children in heathen lands from inbibing the fatal delusion of their fathers, and for this object have subscribed the following

#### CONSTITUTION.

Art. 1. This Society shall be called the "MITE SOCIETY FOR THE EDUCATION OF HEATHEN CHILDREN IN INDIA," to which object its funds shall be exclusively applied.

Art. 2. The payment of from one to three cents per week, at the option of the subscriber, shall constitute any person a member.

Art. 3. The Officers of the Society

shall consist of a President, Secretary, Treasurer, and seven Directors, who shall be chosen annually, and who together, or any three of them shall constitute a board to conduct the business of the Society.

Art. 4. The Society shall hold its annual meetings on the last Monday in June; and special meetings of the board or society may be at any time convened by the president.

Art. 5. This constitution may be altered or amended by a majority of members present at any annual meeting.

[Extracts from the Quarterly Circular of the American Board of Commissioners for Foreign Missions.]

After these general observations, we wish to draw your attention, at this time, more particularly to one of the "various methods of advancing the cause of Christ," on which our Missionaries have offered their "thoughts": viz. that of EDUCATING HEATHEN CHILDREN AND YOUTH.

[For the observations of the Missionaries on this subject, see Recorder No. 6 and 7, page 21 and 23.]

"On the subject of schools the venerable Dr. JOHN, the late Lutheran Missionary at Tranquebar, who had labored more than 40 years in the service, has made some most valuable and interesting communications. In his report on the civilization of India, to which our Missionaries in the above extracts refer, after mentioning accounts which he had read of the free schools established in England, on the plans of the Rev. Dr. BELL and Mr. JOSEPH LANCASTER; of the high patronage which they had received; and the great success which had attended them, Dr. JOHN says, how great have been the emotions of my heart in viewing these reports! and how ardent have been my wishes, that our poor native youth in India might be kindly remembered by such advocates, and that free schools might be established here by the concurrence of these leading benefactors. The cries and earnest intreaties of poor neglected children and their parents put forward the most powerful pleas for succors and provisions of this nature. As a daily witness of this pressing want, I have been frequently requested by parents and children, with tears in their eyes, to receive them into my private institution, which I have done, mingling my tears with theirs."

So deeply was the mind of this excellent man impressed with the importance of free schools for the instruction of heathen children, that about ten years ago, he resolved to make a voyage of two or three years to England, Denmark and Germany, chiefly for the purpose of tendering in person his proposals for this object."

After various disappointments respecting the patronage and means, which he thought it important to obtain, he at length resolved to do what he could with the means in his own power. "I made silently," says he, "a small beginning with the children who implored and cried for reception, and could not be received into the orphan school in town. I opened a school in the nearest village in which about ten Protestant children of the lower class were instructed, and enlarged it for the benefit of Roman Catholics and heathens; the number of which soon increased to eighty, who were taught reading, writing and cyphering, by an able school-master and two usherers. Seeing the rapid increase of requests from poor parents of all castes, I established another school at Bethlehem, of Soota, children, which was soon frequented by about fifty. There an honest and moral heathen offered to keep a school according to my regulations. I accepted his offer; and the school was soon frequented by sixty children; and Christian usher was added to teach children the principles of the Christian religion." Thus he proceeded until in about two years he had twenty schools in different parts of the country, in a flourishing state. "Even the heathen children," says he, "learn select Psalms and Lessons of Sacra, and parts of the New-Testament, with such pleasure that their parents and relations often express their great approbation, and acknowledge that their children grow in these schools wiser than they themselves; and are surprised at their changed conduct, so different from their former, especially regarding the duties of children to their parents, superiors, and magistrates, which they hear are from God and not human ordinances only." In short, a good number have already gone out of the schools, who have learned so much reading in Tamil and English, and so much useful knowledge, as they no where could have obtained, if they had not been instructed in these Free Schools; and have lessened among the heathen the prejudices against the Holy Scriptures and the Christian Religion."

Such, then, is the deplorable condition of heathen children; such the success of a short experiment, made by the exertions of one man for their education; and such the comparatively small expense, at which schools for their benefit may be supported. "The whole expense," say our Missionaries, "of a school which should contain fifty children, might probably on an average be brought within the small compass of twelve dollars a month;" which is about three dollars a year for each child. According to this

estimate, (and it should seem that the average expense of Dr. John's schools fell even short of this,) the money expended by the people of the United States, for ardent spirits, would support schools sufficient to number for the instruction of more than ten millions of poor heathen children, who are in danger of perishing for lack of knowledge.

We have therefore seen fit to institute A FUND FOR THE PURPOSE ESPECIALLY OF EDUCATING HEATHEN CHILDREN AND YOUTH. This measure will meet the approbation, we cannot doubt, of all the friends of missions; and we would hope, of many also who have demurred as to the expediency of sending Missionaries to the heathen.

We most respectfully and affectionately request the attention of our friends of the various Auxiliary Societies to this object, and solicit their zealous endeavors for its advancement.

With affectionate and respectful salutations, we are your servants in the Gospel of our common salvation.

In behalf of the Prudential Committee, S. WORCESTER, Clerk.

Boston, March 1, 1816.

P. S. Those persons, who make donations and contributions for the specific object here recommended, need write these words only, *For the School Fund*; and the money thus appropriated will be exclusively applied to the education of heathen children and youth, with a particular view to the diffusion of the Gospel.

#### METHODIST TRACT SOCIETY.

Extract from the 6th Annual Report of the Methodist Tract Society, in Shetfield, (Eng.) written by Montgomery, the Poet.

All the means of grace have their peculiar advantages, and many are adapted to peculiar circumstances. The dissemination of religious tracts is especially so. There are persons who never read the word of God, who never attend public worship, and who, from heedlessness, prejudice or hatred, concern not themselves about the things that belong to their peace. A tract is a missile weapon, which the Spirit of God may direct to the conviction and conversion of a sinner, unassailable from any other quarter. It falls in the way of such an one,—he would be ashamed to look at it among his companions, but he is alone, and he has nothing else to do,—something in the title attracts his eye,—its brevity tempts his indolence,—he begins to read it with indifference, perhaps with repugnance, but his curiosity being excited, and feeling himself gradually more and more interested, he proceeds with diminishing prejudice and increasing seriousness to the end. He has got through it, but he has not done with it; he lays it out of his hand, but he cannot lay it out of his mind; its story has not passed through his imagination only, like an arrow through the invulnerable air, but it has pierced his heart, his understanding, his conscience, and in each it has left a wound, that cannot be healed; the anguish of which is only inflamed by vain arts to assuage it; for the more he shuns the recollection of the things that alarm him, the closer they haunt him; and the very attempt to forget the words, indelibly fixes them in his remembrance. In his distress he seeks pleasure where formerly he found it, but he finds it no more; he seeks rest in unbelief and obduracy, but rest is no more there; his peace is slain; the world can never again be to him what it has been;—happiness and repose he must possess in religion, or renounce all prospect of either for ever. Then, and not till then, when every refuge of lies has failed him, he lays hold of the hope set before him in the gospel, and in bitterness of soul exclaims, "What shall I do to be saved?"—The answer is nigh unto him; he finds it in the very page that condemned him;—"Believe in the Lord Jesus Christ, and thou shalt be saved." He does believe, and he is saved.

This is merely stating a single example, among thousands that do, and millions that might occur, in the course of Providence, if these small but effectual calls to repentance were universally and abundantly distributed. We say universally and abundantly,—because, though a few tracts, carefully scattered, may end must do good, yet what can be produced by supplies so disproportioned to the wants of mankind, but here a blade of grass, and there perhaps a flower, where all was barren before, and where all is still barren around: whereas to make the wilderness and the solitary place to rejoice, and the desert to blossom like the rose, we must, in our measure, infuse the bounty of our heavenly father, who causes the sun in his progress to shine on every spot of land and sea, and his rain to fall on the rock and the high-way as well as on the fertile plain and the cultured garden. Tracts must be unsparingly and unceasingly disseminated, to produce extensive and permanent effects. How many have been warned, reproved, instructed, restrained, encouraged, strengthened, or established in faith, by the perusal of the thousands and tens of thousands of the little fugitive pieces, circulated by Tract Societies,—can never be known till the day of judgment; but the records are in heaven, and there they will be held in everlasting remembrance. Spirits in glory, a

million ages hence, may be telling their companions, what great things the Lord has done for them, on earth, by these humble instruments. If we knew of but one instance, in which by such means, a Sinner had been turned from the error of his way, we might safely calculate on many more: nay if we knew of none, we ought still to believe, that we might see the salvation of God,—remembering that, while it is our duty to plant and to water, it is He, only, who giveth the increase. Having done our part, can we doubt that he has done his?

The casual reading of a single page in one of these pamphlets, may, under the blessing of God, be the earliest breath of a new birth unto righteousness; the first step of a pilgrimage to the heavenly Jerusalem. On this point we would dwell with peculiar emphasis, because from the very nature of tracts, the impressions which they make must generally seem transient, and their final effects, may sometimes be ascribed to secondary causes, of more immediate influence. Therefore we boldly address every friend of Zion, in the language of the Son of David:—"In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether both shall be good alike."

A tract lying in a cottage window is a preacher, with a message from God to everyone who takes it up. This Preacher will be instant in season and out of season; it will wait patiently till it can deliver its message, and it will deliver it fully, faithfully, without apology, equivocation, or respect of persons; it will fearlessly tell the truth, and we hope nothing but the truth: it will speak to the conscience, and it will teach the conscience to speak.

#### AMERICAN EDUCATION SOCIETY.

FOR THE RECORDER.

"The American Society for the education of pious youth for the gospel ministry" excites a deep interest in the religious public.—We trust that Auxiliary Societies will be formed in different parts of the land for the purpose of aiding the funds of this excellent institution.—An Auxiliary Society has already been constituted in the county of Norfolk, which promises much. It was organized at Dedham in June last, when the following officers were elected.

Hon. EDWARD H. ROBBINS, President.

Dr. NATH'L MILLER, Vice-President.

Henry Gray, Esq. Vice-Presidents.

Samuel Bass, Esq. Vice-Presidents.

Rev'd Samuel Gile, Secretary.

Dr. Jesse Wheaton, Treasurer.

& Directors in every town in the county. This Auxiliary Society, contemplates by the appointment of several Directors in each town, the establishment of branches in the different towns.

The Directors in the town of Dorchester, accordingly, have organized themselves with a view to aid the County Society, by electing the following officers:

HENRY GRAY, Esq. President.

Mr. EDWARD SHARP, Secretary.

Rev. JOHN CODMAN, Treasurer.

In this town alone upwards of \$200 is already subscribed to the benevolent object of the institution.

This information is communicated to excite others to "go and do likewise." If similar societies were established in every county, and boards of Directors in every town, how much might be done to aid pious youth in obtaining a suitable education for the gospel ministry!

By inserting this in your valuable paper, you will oblige

A SUBSCRIBER.

#### Religious Intelligence.

#### LETTER FROM MR. KINGSBURY.

The following is an extract of a letter from Mr. Kingsbury, a missionary who left this part of the country for the Western States several months since.

LEXINGTON, Va. June 27, 1816.

"Sir,—Major J. Alexander, of this place has given me a very interesting account of the people on the Kanawha river, in the N. W. part of this State, and about 200 miles S. W. of Monongalia.—He visits the country once a year in the discharge of his official duties. The account is as follows.

"Near the mouth of this river are the counties of Kanawha, Mason, and Cabell, containing say 10,000 inhabitants, which have been almost entirely destitute of religious instruction since their settlement. A worthy Baptist minister labored with them a short time, but was obliged to leave for want of support. A few years since a young man by the name of Ruffner was sent from Kanawha county, to the neighborhood of Lexington, Virginia, to receive his education. Here he became the subject of religious impressions, and has lately returned, to preach the Gospel to those of his kindred, and his father's house. The prospect is favorable as to his usefulness.

"Major Alexander thinks his hands would be much strengthened if he had a few Bibles and Tracts for distribution.—The extensive salt and iron works in that country, have drawn together a mass of poor people extremely ignorant and vicious. Probably most of them can read,

"I have written to some

Tracts and small books for

the use of

the people in

the

country.

From this to the

Kanawha distance of 230

including 7 counties, there are

Methodist or Baptist.

To 300 miles, supplied also by

there not young men in

the

country.

From this to the

Chillicothe

distance of

150 miles,

supplied by

Methodist or

Baptist.

From this to the

Ohio

distance of

200 miles,

supplied by

Methodist or

Baptist.

From this to the

Mississippi

distance of

300 miles,

supplied by

## THE RECORDER.

BOSTON:

WEDNESDAY, JULY 24, 1816.

## WESTERN MOUNDS.

A passage will be found some very interesting traditions on this subject, collected by the late Dr. Campbell.

Whatever opinion may be entertained of the Campbell's theory, as far as relates to the country from which the Aborigines of America, whatever may be thought of the ob-

jects to which the mounds were applied, we think as clearly as any evidence which Dr. Campbell has adduced.

The nature can be established, the two

positions:

the Aborigines of the western coun-

try are people entirely distinct from the

present race of Indians; and,

the people, whoever they were, were

killed by the Indians.

These people were as white as Eu-

ropeans as the Asiatics; whether

they were intended as burying-places,

or as a protection against the

subjects for ingenious conjecture;

should not be confounded with those

which are supported by the strong evi-

dencing traditions.

## SUNDAY SCHOOLS.

In this state, almost every church of ev-

angelical, Methodist, Baptist, Episco-

pal, has a Sunday School for the in-

struction of poor children. They are

conducted by pious young ladies,

elected for that purpose, and attend on

them in rotation; but in some instances

the members are constant teachers.—

They charge ten or twenty

cents, and instruct them in one corner of

the church, while another does the same in an-

other. In these schools people of all con-

ditions and ages are admitted. Several

people have not only learned to read

but it is hoped have derived from it

a great benefit. The rewards to the children

in the first instance, colored cards, on

the passage of scripture is printed,

a number of one color, entitles the

holder of another color; and five or ten

cents will procure him a book, which is

a selection of Hymns, a Psalm-Book

and a Testament. This method of rewarding

is recommended to all who have

similar institutions.

VERMONT.

Sunday Schools were forming,

1815. During the summer the num-

bers gradually increased to 440, of

rich and poor. The schools are now

open to the poor; and very particular at-

tention to the people of color, of whom

200 of both sexes and of all ages,

dye to grey hairs, regularly attend

them. The improvement of the blacks

is extraordinary, and that they dis-

play as white children could

in similar circumstances. Their behavior

has much improved since the in-

stitution of the schools; they are tractable

and some have been reclaimed from

prudency and intemperance. The

department of the colored people is

in the hands of pious young ladies.

In this town, a Sunday School is about to be

opened under the direction of the Prov-

incial Bible Society, to promote the

study of the Scriptures among people of color.

It has already four other Schools in

parts of the town.

## FOREIGN SUMMARY.

## FROM SOUTH AMERICA.

The Ministers of France and Sweden, near

the United States, have orders to negotiate

commercial treaties with the United States, upon the same basis as the late treaty with

Great Britain.

The Swedish minister De Kantzow, is said

to have proceeded to the seat of Government

with a special view to this subject.—*Aurora.*

## FROM HAVANA.

At the Havana, on the 4th of July, a Spanish frigate, completely fitted for sea, and intended as a convoy against the revolutionary privateers, took fire and was consumed to the water's edge.

The frigate burnt was the La Atocha. Besides brushing away the privateers, she was to have convoyed the late Governor of Cuba, (A. P. D. A.) to Vera Cruz.

The "Carthaginian" privateers, off the Havana, after an action of three hours, had captured two government schooners.

## DOMESTIC SUMMARY.

## Conspiracy of the Slaves.

A conspiracy among the slaves in Camden, S. C. has been detected, and 15 or 20 of the ringleaders are in custody. It was their intention to set fire to one end of the town at a distance from the arsenal, and while the inhabitants were engaged in that quarter, to have seized the arms and ammunition. The course which they would have pursued may be easily imagined. Providentially the confession of one of the slaves gave timely warning, and the awful calamity was averted.

## Emigration of the Irish.

Two vessels have arrived at New-York, with 50 passengers each, from Newry, Ireland, and another with passengers from Belfast. At the time the first sailed, there were 9 sail of British vessels preparing to take passengers for the United States, one of which had already 350 engaged.

It is stated in the Baltimore American, that the Spanish General Mina, has arrived in Baltimore. He was engaged in the insurrection at Pamplona in 1814.

## Population of New-York.

The New-York Directory contained in 1800, 10,200 names, and the population of the city was 60,439; in 1805, it contained 11,844 names, and the population of the city was 73,770; in 1810, 14,600 names, and the population was 93,914. According to the average of these three periods the number of names in the Directory was a little more than one-sixth of the population. The names in the Directory for 1816 are 19,406. The population of the city therefore at the present time is about 120,000.

## Perpetual Motion again.

The gentlemen appointed by Mr. Redheffer to examine his machine, (among whom are the Chief Justice of Pennsylvania, the Mayor of Philadelphia, Members of Congress, and other respectable characters,) held a meeting and appointed Saturday, the 27th inst. to see the machine up. Chief Justice Tilghman was chosen President of the Committee, and the minutes of the meeting were ordered to be published.

## New-Orleans.

The waters of the Mississippi, subsided this year a month earlier than usual, and parts of the city which a few weeks since were five feet under water, are now literally parched up—This change has providentially taken place so rapidly that none of the evils anticipated from the noxious vapors, are now apprehended.

## Vermont Election.

The following is a list of the Candidates nominated by the Democratic party in Vermont, to be supported at the ensuing election.

John Galusha, for Governor, Paul Brigham, for Lieut. Governor. For members of Congress, Mark Richards, Orasmus C. Merrill, William Hunter, Charles Rich, Samuel C. Crafts, Heman Allen, of Colchester.

The Presidential Electors in nine States are to be chosen by their respective Legislatures; in seven by general ticket; and in three by Districts.

## Public Loss by Fire.

The house of the late Col. Hawking, whose death we announced a few weeks since, has been consumed by fire, together with his valuable manuscripts. This circumstance is much regretted, as Col. Hawking was familiarly acquainted with the character of the Indians, and with their traditions, and his manuscripts were supposed to contain much interesting information on these points.

The Ministers of France and Sweden, near the United States, have orders to negotiate commercial treaties with the United States, upon the same basis as the late treaty with Great Britain.

The Swedish minister De Kantzow, is said to have proceeded to the seat of Government with a special view to this subject.—*Aurora.*

## CHARLESTON, (S. C.) July 6.

The evening of the 4th inst. was enlivened by the exhibition of a display of fire works, by Mr. A. J. Browne, which, but for an unpleasant accident, would have given the most general satisfaction.

The display was nearly one half over, when the gallery, which had been erected for the accommodation of ladies, the rear of which was fifteen feet in height, suddenly fell to the ground. Several ladies were very seriously injured, and many received bruises, sprains, &amp;c. &amp; no lives were lost.

## THE SEASIDE.

In France and England, accounts received to the first of June, state that a prospect existed of a heavy harvest of all kinds of grain.

Gen. Wilcox, as Administrator of the Government of Lower Canada, has issued a Proclamation, in "consequence of the backwardness of the season," prohibiting, until the 10th day of September next, the exportation from the said Province, by land or by water, (except for the Labrador fishermen,) of Wheat, Wheat-Flour, Biscuit, Beans, Peas, Barley, and Grain of all kinds used in making bread.

In Norfolk, (Virg.) wheat was sold, the beginning of the present month for \$1.50 per bushel. The harvests this year are but the quantity large, and the quality excellent. In the lower part of Norfolk county, wheat which was cut on the 8th of June, weighed on the 6th of July 66 pounds to the bushel.

In Frederick County, Maryland, the wheat on many farms has been so much injured by the fly, as not to be worth cutting; yet where it has escaped the fly, it is very fine; and an intelligent gentleman who has travelled a great deal in the county, thinks there will be as much grain upon the whole as there was last year.

An intelligent gentleman who left this vicinity a few weeks since, on a tour through New-Hampshire and Vermont to Quebec, and thence to the western parts of the state of New-York, writes thus from Utica, in a letter dated July 13:

There is likely to be a general difficulty attending all public exertions, from the pressure of the times and the apprehended poverty of the next year. In every part of the country

which I have visited, with the single exception of the small district between Johnston and this place, [Johnstown is on the Mohawk, about 40 miles east of Utica] there is reason to believe there will be a famine, unless GOD should interpose to give months as unusually favorable to vegetation from this time to the middle of October, as the months have been unfavorable from April till now. This is not at all to be expected. Just in this region, and probably to the west, the wheat crops, which are promising, will probably support the inhabitants. The best fields of Indian corn would be considered, in common seasons, quite promising, if they were on the middle of June as they are now; but an immense proportion of the corn looks more miserably pale and puny than in common seasons on the first of June. There were frosts over a large part of the neighboring regions on the 10th and 11th inst. In some places cucumbers, and even corn were killed. A severe drought is now adding to the calamities of cold, particularly in Vermont and the eastern parts of this state. Providence has been teaching us lessons by War; possibly we are now to be taught by famine. Certain it is, that the people generally begin to feel more than ordinary dependence on their Maker for the things of this life."

Letters from Vermont state, that the grass is so scanty, that many farmers are obliged to feed their cattle on grain and vegetables to keep them from starving. The corn had not grown perceptibly for six weeks, so cold was the weather. There will be, however, a heavy harvest of the small grains.

In the country around New-Haven, and particularly at the southward, the crops of wheat, rye and oats are good. Indian corn it was feared would suffer, owing to the backwardness of the season. An unusual quantity of cider is anticipated.

From Amherst, (N. H.) we learn, that hay comes in very light, and it is thought there will not be a crop sufficient to winter half the usual stock of cattle. The fields of rye and wheat look promising. Corn very backward.

In Maine, the season is dry and backward. There was frost on the 8th of July. The article that suffers most severely is Indian corn.

The Hallowell Advocate of Saturday last states, that refreshing and copious rains had fallen within the last four days. The crop of hay will be about half the usual quantity. Wheat and rye will not produce quite as well as in former years. Corn is backward—nothing like a common crop can be expected. Potatoes are late, but promise well. The last year's growth of grain being very generally exhausted in the back settlements, the inhabitants are suffering from a real scarcity of bread stuff.

In the vicinity of Boston, potatoes, summer wheat, rye and barley are very good. Corn is small, but its appearance otherwise is good; and the last ten days have much improved the prospect of a good crop. The crop of hay is not so heavy as usual; a few miles to the north and north-east it is lighter still, and in the eastern parts of New-Hampshire, it is said not to exceed one half of the usual quantity.

## Thermometrical Register.

July 15—21, 1816.

THERMOMETER	WIND.	WEATHER.
15.50	W	clear, clear, clear
16.04	S	W'dy, clear, clear
17.65	S	W'dy, clear, clear
18.30	W	W'dy, clear, clear
19.38	W	W'dy, clear, clear
20.82	W	W'dy, clear, clear
21.67	W	W'dy, clear, clear

## DEATHS.

In Barton, (Vt.) on the 7th inst. Miss Amy Alyn, daughter of Mr. James Alyn, late of Thompson, (Conn.) in the 30th year of her age.

In Fishkill, 4th July, Dr. Wm. Forman, aged 78.—He was a surgeon's mate in the old French war, under Gen. Amherst—acted as a surgeon in several campaigns during the American revolution, and was much respected for patriotism and skill in his profession.

In North-Kingstown, on the 3d inst. Mrs. Mary Jenckes, consort of Joseph Jenckes, Esq. and daughter of the late Jethro Bowers, Esq. of Somerset, Mass.

In Stratford, (Conn.) Charles Joseph Wetmore, aged 36.

In Attleborough, on the 13th ult. Dr. Conroy Fuller, in the 67th year of his age; a meritorious surgeon in the naval service of his country, during the whole of the revolutionary war, and a worthy citizen and humane practitioner.

In Lunenburg, Solon Kilburn, Junior Sophister at Harvard University, aged 20.

At Ballston Springs, Aaron Hudson, Esq. late of Williamstown (Ms.) aged 69.

In Newport, Mrs. Mary Ennis, consort of William Ennis, Esq. in the 59th year of her age—Mrs. Deborah Green, aged 59, relict of the late Fones G.—Capt. John Shuman, a patriot of the Revolution, aged 67.

In Providence, Mr. David Hickes, formerly of Swansea.

In Johnston, Mrs. Anne Winsor, relict of the late Rev. Samuel W. aged 77.

In Gilcad, (Me.) Capt. Eliphalet Burbank, aged 56.

In Wiscasset, on the fifth inst. Mr. Phineas Woodman. He has left a widow and seven daughters, to lament his loss.

In Bangor, (Me.) Miss Nancy Plummer, of Newburyport, aged 26.

In Norridgewock, Oliver Wood, Esq. aged 86; he was the first settler in the

## Miscellany.

## INSTRUCTION OF THE DEAF AND DUMB.

FROM THE PALLADIUM.

*Messrs. Editors*—I have received a letter from Mr. GARD, Professor at the Deaf and Dumb College in Bordeaux, which I wish to communicate to the public; and I know no better way of doing it than through the medium of your paper. My correspondent in Bordeaux informs me, that Mr. GARD is considered in France a phenomenon; for though he is deaf and dumb, yet he is familiar with every branch of literature and science. He adds, that he is esteemed far superior to the Abbe SICARD, who has acquired so much celebrity in Europe, in instructing the deaf and dumb. Being only 28 years of age, and possessing an excellent constitution, he has many years before him for improvement; and if he was established in the United States, he would probably live to see his proposed institution carried to the highest degree of perfection of which it is susceptible.

My object in publishing this letter is to obtain information on the subject of the deaf and dumb, that I may impart it to Professor GARD. Gentlemen who are acquainted with their numbers, or any other circumstances relating to them, would oblige me by communicating to me their knowledge. In Massachusetts the misfortune does not appear to be common: I have learned however, from good authority, that there are probably in the State as many as a hundred of these unfortunate beings.

JAMES FREEMAN,  
Boston, July 12, 1816. No. 10, Vine-Str.

Bordeaux, April 9th, 1816.

Sir—You will, perhaps, be surprised at the liberty I take in addressing you, but being governed by motives of humanity, and encouraged in my design by some military gentlemen and merchants of the United States now in this place, I beg leave to claim your attention, for a moment, to the situation of the unhappy persons in your country who have the misfortune to be deaf and dumb. Afflicted myself with these infirmities, and feeling, with great sensibility, for all

those in the same situation, I have inquired of the American gentlemen who have visited our Institution in Bordeaux for the instruction of the deaf and dumb, whether there existed any similar establishment in the United States; being informed, that no such School had been established with you, and learning that among your deaf and dumb, all those who had not the means of coming to Europe, were deprived of instruction, I feel an ardent desire to devote my labors and existence to procure for them the inestimable blessing of the education of which their organization is susceptible, and which is so indispensable, both for their own happiness and to render them useful members of society.

I was educated myself in the Institution of the deaf and dumb in this city, and having acquired, by long application, a perfect knowledge of the most approved method of instructing this unfortunate portion of society, I have, for these eight years, exercised the functions of teacher, and have also acquired a tolerable knowledge of the English language. If the American government or benevolent individuals of your country, are disposed to form an Institution in the United States, I would willingly go there for that purpose. I can procure satisfactory testimonials of my moral character, and my capacity for teaching the deaf and dumb, from the American consul and several respectable military and commercial gentlemen of the United States, who honor me with their friendship and esteem. I will entirely depend on the wisdom and judgment of the American government, or of the individuals who undertake to assist me in the proposed establishment, to fix the mode and plan of its organization. Our institution here is calculated for 50 poor students at the expence of the government, which pays for each 600 francs per annum, and 24,000 francs for professors and sundry other charges, to which is to be added the expence of a suitable building, beds, linen, &c. making the aggregate expence about 1000 francs annually for each individual. The rich pay the expence of their children, and it is, as I have been told, a considerable portion of the deaf and dumb in the United States have the means of paying for their instruction, the expence to government or a private society would be inconsiderable; for myself I do not claim great emoluments; my desire and object is to serve an afflicted portion of humanity. I have a wife, and my only ambition is to procure a comfortable existence for my family.

If you think your Government cannot, from its formation, establish such an Institution, will you inform me what probability there is of any one of the State governments undertaking to create such an establishment, or whether, in your opinion, individual subscription could be raised for its formation? Your worthy Consul, Mr. Lee, has given me great encouragement, but I wish to feel secure of a competency before I undertake a voyage to America, as it would not be prudent in me to let go a certainty for an uncertainty, having from the Institution

here a salary of 1800 francs, besides other emoluments.

I have the honor to be, with high respect, Sir, your humble servant,

FR. GARD.

## ABORIGINES OF THE WEST.

[The late Rev. John P. Campbell, D. D. of Kentucky, left behind him a very curious and learned work on the antiquities of the Western Country. We are happy to learn that this work is to be published. Dr. Campbell supposes that the Aborigines of the Western Country were the descendants of a civilized people in Asia, who were compelled by some powerful Scythian or barbarian conqueror to escape from the Eastern Continent; that they crossed at Behring Straits, and wandering in a south westerly direction, finally settled themselves on the Mississippi and Ohio, where they built those celebrated mounds which have excited so much interest among antiquarians. In support of his opinion, Dr. C. refers to the ancient history of Asia. "Some of the most desert provinces in Asia," says the historian of Catherine the second, "have been repeatedly the seats of arts, commerce and literature; but these civilized nations have perished, for want of union or system of policy. Some Scythian or barbarian has encroached upon one province after another, till, at length, become irresistible, he has swept whole Empires with their arts and sciences off the face of the earth." It was a remnant of some such people, that Dr. C. supposes first planted the Western Country. That these settlers, whoever they were, were finally exterminated by the present race of Indians, Dr. C. proves from Indian traditions so uniform and universal, that we think no doubt can remain upon this part of the subject. These traditions Dr. C. has carefully collected, in the work which is about to be published. For the entertainment of the curious we copy them from an Extract of Dr. C's. MSS. which has already appeared in the Port Folio. They are as follow:]

General Clarke, of Louisville, in conversation with the chief of the Kaskaskia, understood him to say, that a very remarkable fortification to which they referred, was the house of his fathers. This is understood to signify a reverential and general declaration of the same origin.

Mr. Thomas Bodley was informed by Indians of different tribes north-west of the Ohio, that they had understood from their old men, and that it had been a tradition among their several nations, that Kentucky had been settled by whites, and that they had been exterminated by war. They were of opinion that the old fortifications, now to be seen in Kentucky and Ohio, were the productions of those white inhabitants. Wapakanita, a Shawnee chief, near a hundred and twenty years old, living on the Auglaize river, confirmed the above tradition.

An old Indian, in conversation with Col. James F. Moore, of Kentucky, informed him that the western country, and particularly Kentucky, had once been inhabited by white people, but that they were exterminated by the Indians.

That the last battle was fought at the falls of Ohio, and that the Indians succeeded in driving the Aborigines into a small island below the rapids, where the whole of them were cut to pieces. He said it was an undoubted fact, handed down by tradition, and that the Colonel would have ocular proof of it when the waters of the Ohio became low. This was found to be correct, on examining Sandy Island, when the waters of the river had fallen, as a multitude of human bones were discovered. The same Indian expressed his astonishment that white people could live in a country once the scene of blood. The Indian Chief called Tobacco, told General Clarke, of Louisville, that the battle of Sandy Island decided finally the fall of Kentucky, with its ancient inhabitants. General Clarke says that Kentucky, in the language of the Indians, signifies "the river of blood."

In addition to the proof of a great battle near the falls of Ohio, it is said by general Clarke, of Louisville, that there was at Clarkesville a great burying ground, two or three hundred yards in length. This is likewise confirmed by Major John Harrison, who received the tradition from an Indian woman of great age.

Colonel Joseph Davies, when at St. Louis, in 1800, saw the remains of an ancient tribe of the Sacks, who expressed some astonishment that any person should live in Kentucky. They said the country had been the scene of much blood, and was filled with the bones of its butchered inhabitants. He stated also that the people who inhabited this country were white, and possessed such arts as were unknown by the Indians.

Colonel M'Kee, who commanded on the Kenhaw when Constalk was inhumanly murdered, had frequent conversations with that chief, respecting the people who had constructed the ancient fort. He stated that it was a current and assured tradition, that Ohio and Kentucky had been once settled by white people, who were possessed of arts which the Indians did not know. That after many sanguinary contests they were exterminated—Col. M. inquired why the Indians had not learned these arts of the white people. He replied indefinitely, relating that the Great Spirit had once given the Indians a book which taught

them all these arts, but they had lost it, and had never since regained the knowledge of them. Col. M. inquired particularly whether he knew what people it was who made so many graves on the Ohio and at other places. He declared he did not, and remarked that it was not his nation, or any he had been acquainted with. Col. M. asked him if he could tell who made those old forts, which displayed so much skill in fortifying. He answered that he did not know, but that a story had been handed down from a very long ago people, that there had been a nation of white people inhabiting the country, who made the graves and forts. He also said that some Indians who had travelled very far west or northwest, had found a nation of people who lived as Indians generally do, although of a different complexion.

John Cushing, an Indian of truth and respectability, having pointed to a large mound in the town of Chillicothe, observed to a gentleman that it was a great curiosity. To this the gentleman accorded, and said, "The Indians built that." No, said he, it was made by "white folks," for Indians never make forts or mounds—this country was inhabited by white people once, for none but white people make forts.

In addition to the remarks which we have made on the Asiatic Origin of the Aborigines, we add, that such an Origin is by far the most natural, and the most accordant with the progressive movements of the human family since the deluge. This progress in Asia has been uniformly eastward and northward from the Euphrates. The inhabitants of Asia being the descendants of Shem, did not move to the westward in any numbers. We deem it, therefore, natural and just to conclude that the Aborigines belonged to a stock of those who moved eastward from the Euphrates, crossed at Behring Straits, and came to our western country from the north west. The Mexicans invariably declare that their ancestors came from the north west.

It is an acknowledged fact, that the antediluvians, at the event of the deluge, had arrived to a great improvement and refinement in the arts; and it is also an important fact, that a respectable portion of this knowledge was preserved from the wreck and communicated by the sons of Noah. The descendants of Shem, the first settlers of Asia, or what is synonymous, the "ten tribes," probably retained this knowledge, and transmitted it, until, through the lapse of time, it became extinct. From the descendants of Shem, or from the Israelites, we derive the commencement of all that knowledge which served to keep the vast continent of Asia from total barbarism. The Israelites carried captive by Salmanasar, in the time of Hoshea, became in a great measure, incorporated with the neighboring nations; and from this source, or in this channel, we deduce many of the customs which prevailed, and continue to prevail in Asia, and which have been frequently recognized among the Tartars, the Aborigines of the western country, and the present race of Indians. We may here introduce a striking passage of history from the second book of Esdras. "Those are the ten tribes which were carried away prisoners out of their own land in the time of Osea the King, whom Salmanasar, the king of Assyria, led away captive, and he carried them over the waters, and so came they into another land. But they took this council among themselves, that they would leave the multitude of the heathen, and go forth into a further country where never mankind dwelt." We do not pretend to say that this country where never mankind dwelt extends to America, but we consider the passage of history important, and equally weighty as such, although apocryphal. The natural consequence of this determination and progress of the ten tribes, would be a general diffusion of that knowledge which they possessed, and a general incorporation with neighboring powers.

[The circumstance (in which all the traditions are agreed) that the Aborigines were white, Dr. C. thinks may be explained in one of two ways. Either

1st. The Aborigines were white only in the sense that some of the Asiatics are white, that is of a lighter complexion than our Indians, or 2dly. The present Indians have so long associated with white men with civilization that they make use of the terms as synonymous; and thus, because the builders of the mounds were civilized they call them whites.]

## THE FAMOUS SHAW.

From John Scott's *Anecdotes of the Battle of Waterloo*, in his *Paris Revisited*.

Our cavalry, on the 18th, were occupied in a constant series of desperate individual adventures. Shaw, the famous boxer and Horse Guardsman, distinguished himself peculiarly among the most distinguished. The line of cavalry, at the commencement of the engagement, was drawn up a little in the rear of the eminence on which our infantry was arrayed: they could not in this situation see much of the battle, but the shot and shells flew thickly amongst them, which they were compelled to sustain without moving. Nothing tries a gallant spirit more than this. Shaw was hit, and wounded in the breast; his officer desired him to fall out: "Please God,"

said this brave fellow, "I sha'n't leave my colors yet." Shortly after, orders came down, that the cavalry should advance: the whole line moved forward to the top of the hill. Here they saw our artillerymen running from their guns, attacked by heavy masses of French dragoons.

"It was agreed among ourselves," said a private to me, "that when we began to gallop we should give three cheers, but our's was not very regular cheering, though we made noise enough."

The guards first encountered a regiment of cuirassiers:—Shaw, already noticed, was with one or two other brave fellows a little advanced beyond the line, talking, as one of his comrades told me, as pleasantly as if he were in Hyde Park. The French did not stand the charge: they returned, "and then," said a dragon, "we had nothing to do, you know, but to ride with them, and work away." Our brave fellows rode through them into a column of infantry, which they broke.

A poor wounded horse guardsman, who had been taken prisoner, stripped, and dragged along some miles, was at night, as the French were closely pursued by the Prussians, permitted to sink down on the dunghill of an inn. Here he lay with his blood running about him;—he was awakened from a kind of doze, consisting partly of sleep, and partly of bodily extinction, by one creeping down by his side:—he turned his head, and saw his comrade, the famous Shaw, before mentioned, who could scarcely crawl to the heap, being almost cut to pieces: "Ah, my dear fellow, I'm done for," faintly whispered the latter; but few words passed between them—and my informant told me that he soon dropped asleep: in the morning he awoke, and poor Shaw was indeed done for: he was lying dead, with his face leaning on his hand, as if life had been extinguished while he was in a state of insensibility. This brave man carried death to every one against whom he rode; he is said to have killed a number of cuirassiers sufficient to make a show against the list of slain furnished for any of Homer's heroes. His death was occasioned rather by the loss of blood from many cuts, than the magnitude of any one: he had been riding about, fighting the whole of the day, with his body streaming:—and at night he died as I have described.

## MAPLE SUGAR.

PLATTSBURG, June 22.

The Board of Assessors of the town of Plattsburg have taken an estimate of the quantity of Sugar made the last season, by each individual assessed—which gives an aggregate of SIXTY-FOUR THOUSAND pounds. Much of this Sugar is of a quality not inferior to Muscovado—which is selling at 25 cents per pound. At an average of 16 cents, the sugar made in town would amount to something more than ten thousand dollars.

## NEW STATE.

Letters from Indiana, state that the following are among the provisions of the Constitution recommended to the people by the Convention.

The governor to be elected by the people—to serve three years—can serve two terms out of three, if re-elected.

The circuit and associate judges and clerk of the court to be elected annually by the assembly. Justices of the peace and all militia officers to be elected by the people.

The constitution to be amended, if requisite, every 12 years, by convention, except the article excluding involuntary slavery.

## DEATHS.

In Liverpool, (England,) a Lascar from Bombay. The funeral ceremony performed by his shipmates gives a correct idea of the Eastern mode of burial. The corpse being wrapped in sail-cloth, (for they use no coffin) and brought from aboard, was placed on a piece of timber, and over all was thrown a portion of red silk. The procession, headed by about twelve Lascars, then moved towards the place of interment. During its progress through the streets, the singularity of the sight attracted general attention, and a considerable crowd was collected. Having arrived at the church yard, they found the gates closed against them; they however, gained admittance; and having previously provided themselves with the necessary implements, a grave was soon dug, about a foot in depth. They then proceeded to the business of interment: having removed the body from the board, they found the grave too short; they therefore jumped upon the corpse, and pressed it down. This accomplished, each shook the hand of the deceased, and thus took a last adieu of their shipmate.

In Sackets harbor, a soldier drilling out the contents of a shell which had been long charged, neglecting to keep it wet, the instrument he was using elicited fire; the shell exploded, and the poor fellow who was seated on the ground and had been holding it between his legs, was most horribly mangled: one leg, one foot, and one arm were torn completely off, and his skull partially fractured. Though a number of soldiers were very near, only one other was wounded, and he slightly. The suffering man lingered about 9 hours, and expired.

In Philadelphia, on the 4th of July, a negro man, a sailor, who had gone aloft to lower the colours of the vessel from which the salutes were fired, unfortunately lost his hold, and fell on the gunwale of the vessel, and into the river, by which he was instantly killed.

In Keene, an infant child of Mr. David Holmes.—The child was buried on Thursday—A few minutes after the return of the parents from the grave, a son 5 years old was taken up lifeless, from the kick of a horse a few rods from the door.

In Andover, Mr. Samuel Cummings, aged 40. He sat out with a load of wood for Salem, on the 16th inst. and was found dead in the road, a short time afterwards, the wagon having passed over his body.

## Elegant Goods.

BALDWIN &amp; JONES.

HAVE just opened for sale Rich Plated Fruit and Cake Chamber Candlesticks; Snuffers and Snuff Boxes; all silver mounted, and of the newest patterns; one superb EPURINE Wine Coolers and Decanter Stand; bronzed and copper Tea and Coffee sets.

Also, per Commerce, from London, one case Plated Ware; Japanware; one case Tooth Brushes; one men's Travelling Desk; completely shaven apparatus, &c.; steel Snuffers and Snuff Boxes to suit, a new article.

Summer Hats, Silk Hat Circles.

## WILLIAM BARRY.

Hats just received, at the Boston Hat No. 1, Old State-House.

GENTLEMEN's superfine Locking-draw beavers; Children's draw green unders:

Do. red, black and Green morocco.

Gentlemen's Spanish leaf.

Do. Leghorn Straw.

Do. do. covered with silk.

Do. black Manila.

Do. common straw.

Best London made Silk hat.

Together with a general assortment of Pompadour, French, Russia, New-York, Philadelphia and Boston manufactured Hats—and supply of 83 Hats just opened.

All of which will be sold at wholesale, on terms that cannot fail to be to the advantage of the customer.

July 10. 1816.

R. P. &amp; C. WILLIAMS.

No. 8, State.

HAVE just published, price 25 cents.

12 1/2 cents single.

THE YOUTH'S MANUAL.

containing the CATECHISM of the

Episcopal Church; with an Explanation

of the Principal Festivals and Fast.

Any orders will be attended to and

on very reasonable terms.

July 10. 1816.

R. P. &amp; C. WILLIAMS.

No. 12, Exchange Buildings, and to Messrs. Kilian & Men.

Jockey Boots, patent tops.

Swarrows do.

Short Back Straps.

Wellington Boots.

Short quartered Shoes, with two and four ties.

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